

4-4-1960

Evangelical Visitor - April 04, 1960 Vol. LXXIII. No. 7.

J.N. Hostetter
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Recommended Citation

Hostetter, J.N., "Evangelical Visitor - April 04, 1960 Vol. LXXIII. No. 7." (1960). *Evangelical Visitor (1887-1999)*. 1828.

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Evangelical Visitor

APRIL 4, 1960

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Eastertide

Last spring

*I laid a bulb beneath the cold, brown earth,
And waited for its Easter blossoming,
Sometimes when storms raged fiercely all about,
My anxious heart was given o'er to doubt,
I thought my tender bulb must surely die
Ere winter with its bitter storms passed by.*

But lo,

*I found today upon a tender stalk
A stately lily, white as drifted snow,
A sunbeam nestling in its heart of gold—
A thing of beauty and of grace untold,
And like a dream of incense, rich and rare,
It sends its fragrance stealing through the air.*

And so

*The tender Father sends the Easter joy
To hearts that faint when storms of sorrow blow.
And white-winged Hope points from the buried dead,
To where the stately lily lifts its head,
Breathing the message of the Eastertide:
"The Lord is risen that was crucified."*

Dear heart,

*The Lord of all the lilies loveth thee,
And grieves to see thee mourn and sit apart.
Beyond earth's tears and storms and midnight gloom,
In joy unspeakable thy loved ones bloom;
They sing the message of the Eastertide:
"The Lord is risen that was crucified."*

EVANGELICAL CHRISTIAN

EDITORIAL

Life in Obscurity

(Guest Editorial)

THE SMALLEST cog in the machine is vitally important to the smooth running and efficient working of the machine. So even the most obscure person may make an imperishable contribution to the world's good, for obscurity does not mean uselessness.

In everyday life we discover that we owe an unpayable debt to a host of lowly people. We know the great, but we know little of those who made them great—the mothers who sacrificed for their children, the wives who remained in the background furthering the work of their husbands.

David Livingstone lies in Westminster Abbey among the great, and Mary Livingstone lies in a neglected and forgotten grave by an African river. Who shall say that today Mary Livingstone does not sit close to the great white throne as even the great missionary himself?

One of the interesting facts in the life of our Lord Jesus is that, with the exception of the last three years, it was a life in obscurity. We read the story of His birth. We watch the flight into Egypt and His return. Then we do not see Him again until, as a boy of twelve, He appears in the temple courts. The curtain falls for eighteen years, and then He is seen again at the Jordan to be baptized of John.

Not only that, His life was obscure even in the obscure village where He lived. Returning to Nazareth after His ministry had begun, He went into the synagogue. The villagers looked at each other in amazement as He sat there teaching. Then, in contempt, they said, "Isn't this the carpenter, the son of Mary?"

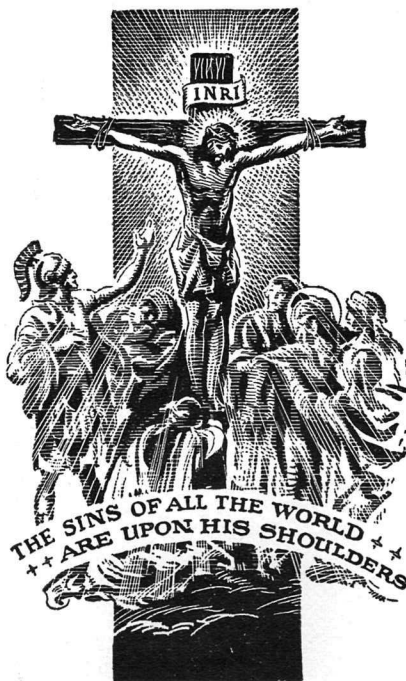
As He had gone about His affairs in the village, they had noticed nothing unusual about Him. He was only the village carpenter. Such an obscure person would have nothing to teach them. "This a teacher? Is not this the carpenter?"

Let us not quarrel with our obscurity, nor make it an excuse for wasting life. Rather, let us regard the life of our Lord, and resolve that, by His grace and power, our lives shall be neither stagnant nor useless, but full of the joy of service, humble and hidden though they may be.

The Greek poet says that men knew when the goddess came to Thebes, because of the blessings she left in her track. Wherever she rested or lingered, though it be in swamps or other waste-

land, flowers grew, and men traced her walk by the anemones, the violets and the woodbine.

James F. Gregory, *The Free Methodist*



Failing Successfully

(Guest Editorial)

SOMEWHERE recently we read the prayer, "Teach us to fail successfully."

It seems contradictory. Failure and success are in direct antithesis. You achieve your goal or you don't. If you fail, you don't pass. If you are locked out, you don't get in.

Almost anybody knows something of success. One can hardly go on living without some degree of achievement.

But certainly all of us know failure also. We may feel that we fail much more often than we succeed. Defeat comes to be the mood in which we chiefly live.

But it is a fact that there is a way to fail successfully. There are men in some Eastern countries who write after their names, "B.A. Failed." This means that they took examinations for a Bachelor of Arts degree, and failed. But it is an honor and a credit to have taken the examinations, even though they did not pass. The ignoble souls are those who never had the courage to try.

Failure is not failure unless it finishes the man. It is a matter of mood and spirit. As long as the person is looking up and facing forward, he has not really failed. At least, he has survived his failure. And success may still be his.

One fails successfully if his failure does not embitter his spirit. The worst defeat is that which threshes about for alibis, or blames others for the failure. When the one who fails remains sweet and kind and reasonable, there really is no failure.

Failure should teach us the better way. We come to see what brings failure, and then avoid that way. When we repeat our mistakes, we do not fail successfully, but only when we learn by failure which way to go.

Failure should teach us a proper humility. An occasional bowing of the head adds something to the character. It is good to learn one's limitations, to know one's weaknesses. One may fail in doing, but succeed in learning.

And failure may teach us sympathy. All about us are people who smart from the sting of their failures. One who always succeeds does not know how they feel, and cannot salve their hurts. All is not lost if one can say, "Yes, brother, I belong to your company. Let us try again."

The company of the redeemed consists, not of the successful, but of those whose failures have been redeemed. Our Saviour is the lifter up of those who fall.

Paul Erb, *Gospel Herald*

Evangelical Visitor

Volume LXXIII

Number 7

Official Organ of the Brethren in Christ Church, published bi-weekly by Evangel Press, Nappanee, Indiana.

PURPOSE: To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

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SUBSCRIPTIONS: \$3.00 per year payable in advance; sample copies free.

New Subscriptions \$2.50 per year; Gift Subscriptions \$2.50 per year.

Canadian Subscriptions: no additional.

Send all subscriptions to: **Evangelical Visitor**, Evangel Press, Nappanee, Ind.

THE MAILING LABEL INDICATES EXPIRATION DATE: All subscriptions three months in arrears will be discontinued.

CHANGE OF ADDRESS: Be sure to give both the old and new addresses.

Accepted for mailing at special rate of postage in Sec., 1103, Act of October 3, 1917.

Entered as second-class matter, at the post office at Nappanee, Indiana, under Act of March 3, 1879.

Resurrection Blessings

Jesse F. Lady



THE GLORY of the Gospel of the Resurrection is that it never views life as being complete in this world. It always has the larger view: it gazes out upon the eternities. It takes in the scope of eternity as well as time.

One is always captivated by the words of the glorified Christ to John, the Revelator, "Fear not: I am the first and the last; I am He that liveth, and was dead; and behold I am alive forevermore, Amen." Here, in short, is the Easter message and the Resurrection blessing.

As we contemplate again at this season of the year the Resurrection story, it should be helpful for us to count our many blessings and see what God has done.

The first great blessing we would mention is the fact that the Resurrection of Jesus Christ assures us victory over sin and death. "O death, where is thy sting?" "The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:55-57)

From this fifteenth chapter of I Corinthians we may easily conclude that this victory which is indicated in verse fifty-seven is not only victory over past sins but present sins and even death itself. The 1750 version of the Douay Bible translates Hebrews 2:14, "Jesus destroyed the empire of death."

Again Paul declares, "And if Christ be not raised, . . . ye are yet in your sins." "But now is Christ risen from the dead." "For he must reign, till he hath put all enemies under his feet. The last great enemy that shall be destroyed is death." "Awake to righteousness, and sin not." Let us claim the promises and have the sin problem settled in our lives.

This naturally brings us to the second blessing of the Resurrection of Jesus Christ. It not only gives us victory over sin and death but brings us to righteousness and assures us eternal life. "And if Christ be not raised, your faith is vain."

But if He is risen, then faith is not a vanity but a verity of our salvation from sin unto life. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17)

I like to believe that Christ's Resurrection is the great ratification of our salvation. Calvary shattered the faith of the disciples, but the resurrection confirmed their faith. The death of Christ raised problems, but Easter morning answered them.

The Apostle Peter also shows the relation of the death and resurrection of Christ in regards to our salvation in these words, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." Again Peter said, "that we, being dead to sins should live unto righteousness." "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Are we living up to our privileges in Christ? We may have life, but do we have a life of power and victory? Paul had real objective in life when he said, "That I may know him, and the power of His resurrection." Some people would seem to have power but do not have controlled power. Others are engaged in many activities and busy themselves about many things but at the same time lack directive and definiteness of goal. May we say with Paul, "This one thing I do . . . I press toward the mark for the prize of the high calling of God in Christ Jesus."

Then again, the message of the Resur-

rection of Christ gives us the blessing of the glorious hope beyond this life.

"If in this life only we have hope in Christ, we are of all men most miserable." The Apostle seems to be saying that if the eternal rewards of the kingdom of heaven would end in a vain dream after the Christians had worked, suffered, and given up everything for Christ, Christians would indeed be creatures most miserable. But if we have hope in Christ beyond this veil of tears, we are of all men most happy, for we are already happy in spite of heartaches, disappointments, and persecutions. How much more joy and abiding satisfaction we will have in the heavenly world when we are free from the presence of the curse of sin in a world which is unideal in many ways.

This is already a part of our glory—for the glory of the hope beyond is not eclipsed by the present manifold tribulations and sorrows; for martyrs in days past rejoiced and triumphed over their adverse circumstances even amid tortures and flames, "not accepting deliverance." The inward happiness they experienced was something no outward circumstances could wholly overcome.

Yes, thank God, this future hope includes the promise of union with loved ones who have died in Christ; the promise of a mansion in glory; the promise of being with Christ forever and sharing in His eternal Kingdom. "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." You will notice it is a prepared place. What Christ prepares, we can be sure, is well prepared.

The Bible teaches that the body was divinely created, divinely redeemed, and shall some day be divinely glorified.

The Resurrection of Jesus Christ foretells God's final triumph and eternal Kingdom in which man will share its glory. May we so live that we will be so unspeakably happy to experience these blessings forever. Hallelujah!

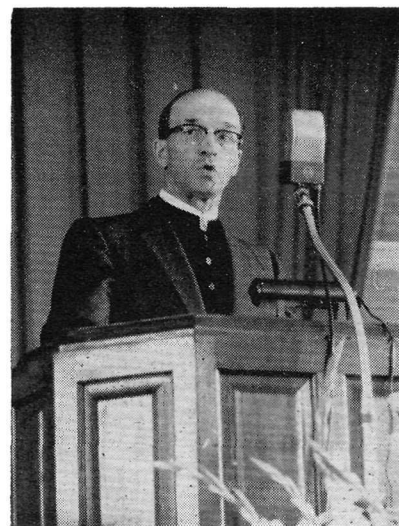
Grantham, Pa.





The Suffering Christ

Earl M. Sider



GREAT souls, committed to great missions experience great suffering. Jesus Christ, the greatest Soul, committed to the greatest of missions, endured the greatest suffering. The writers of sacred Writ, the poets and the prophets for fifty centuries, have written profusely about the sufferings of the world's Redeemer. They have depicted His sufferings by expressions such as "forsaken," "visage marred," "despised," "a Man of sorrows," "He sighed deeply and groaned in spirit," "bloody sweating," "a slave," "scapegoat." Suffering thus described could be the experience of no mere man, save the God-man, Jesus Christ.

The sufferings of our Saviour were not limited to His passion week, Gethsemane's garden and the cruel cross, but involved His whole life from the manger to Golgotha, and His whole being—physical, mental and spiritual. That significant expression made by Jesus under pressure at the climax of His mission, "My soul is exceeding sorrowful," tells the story of His lot which began in His childhood days. From the manger to the cross He suffered poverty, loneliness, humiliation, temptation, was misunderstood, carried all men's sorrows, and ultimately nailed to the cross where He "bore all men's sins in His own body on the tree," under the blow of God's wrath.

Jesus came for the express purpose of suffering for Adam's fallen race. To do this it was essential that He be made like unto His brethren, a human being, a partaker of flesh and blood, like man in every aspect of his human nature. There was no part of our nature, our condition, to which He did not humble Himself. He passed through all the experiences of our human lives from childhood to manhood. The Creator, the Sustainer of the universe, experienced the utter dependency of an infant. He passed through the temptations and

pains of boyhood and suffered the anxieties of manhood. He tasted to the full the testings and difficulties of situations so common to every man's life. He had special trials in connection with His own family. He constantly suffered the limitations and burdens of His body of flesh and blood.

The body, the human nature that Jesus took, "He took just as it was, enfeebled, lowered, wounded and bruised and through many centuries shaped and made to be the dwelling and agency of man's depraved and sinful soul." In that body He lived thirty-three years. We can but slightly imagine the strain on His daily life in His effort to lift men and express His pure soul through that frail, feeble and bruised body. Neither did Jesus live in seclusion where there would be no annoyances. He lived with the multitudes—right in the midst of the world where sin was doing its worst.

Some of His sufferings must have come out of His unusual capacity to sympathize. To sympathize is to feel with a sufferer and to take his burden to heart. If out of His capacity to fully sympathize He bore all the griefs of the people, the griefs of the nation and of the world, and carried on His heart all their sorrows; how must He have suffered in spirit and been borne down mentally and wearied physically? It was this suffering that "marred His visage more than any other man, and His form more than the sons of men." "My soul is troubled"; "He groaned in spirit"; "He was moved with compassion," are expressions that reveal the sympathetic suffering of His great soul. If loving sympathy suffers, how must Jesus have suffered! "The suffering sympathy of Jesus is the next most important thing to His sacrifice."

Jesus also suffered in His temptations. That is a wonderful statement in Heb. 2:18: "For as much as He Himself [in His humanity] has suffered in being

tempted, He is able immediately to assist and relieve those who are being tempted (and therefore exposed to suffering). (Amp.) Having a body and nature like our own, Jesus suffered and endured the same temptations as we, for "He was tempted in all points like as we are." "Where is the man who has not suffered agony of mind and soul under the subtle and tremendous pressure of temptation? But each man's temptations are limited to his own nature and circumstances, to himself only. But let us never forget that all the temptations that come to all men were tasted, endured and suffered by one Man, the Man Jesus Christ. He suffered thus that "He might be a merciful (understanding, sympathetic) and perfect, a perfectly competent High Priest, to assist and relieve us who are tempted." (Amp.)

Not the least of the sufferings of Jesus was His loneliness. "Loneliness is the most heart-rending anguish that bedevils the human race." Man hates to be alone for in his loneliness he suffers indescribable agony. Solitariness is killing. As early as in His boyhood days, right in His parent's home, He suffered loneliness in that His purpose and aspirations of life were misunderstood. They sharply reproofed Him when they found Him in the temple with the doctors at the age of twelve. To this reproof His revealing reply was, "Wist ye not that I must be about My Father's business?" Alone, even in His own home!

And what loneliness He must have suffered right in the midst of the multitudes! On one occasion when the multitudes turned from Him He said to His disciples, "And will ye also go away? Do you too desire to leave Me?" A few friends gathered around Him for a time but in the hour of test, when He most needed companionship, His friends all forsook Him. In Gethsemane He was alone. Even the three who lived closest
(Continued on page eight)

CHURCH-WIDE WEEK OF EVANGELISM

May 1-8, 1960

The Pastor: Reaching the Community

Luke L. Keefer

THE PASTOR is the key man in any congregation. He ties the church to the throne of God and also ties his church to the community. He must supply the eyes that see, the brain that plans, the mouth that speaks, the hands that do, the feet that go, the heart that wills, the courage that dares, and the fire that kindles. His community is his field, and to neglect the farming of it is a sin as serious as the burying of the "only one" talent.

Self preparation on the part of the pastor is the only door by which he can ever hope to gain entrance to the community of which he is a part. "Education," you say. Yes as much as he can conscientiously get and humbly hold and use. But for purposes of this brief article, a far more profound preparation is meant.

First, he needs a preparation in concepts regarding the facts of sin, souls, and salvation. This includes the grim reality that the most of the people of his community will be eternally lost. If men don't know that they are born again they will perish in spite of their best works and sincerest profession. But, perhaps, such being the case doesn't matter!

Then, too, it is necessary for the pastor himself to fathom the joy of being personally saved and in union with God. His peace and serene confidence in God for the present and future are imperative. His very countenance must beam with the delight of his privileges in Christ. His courage must be the result of inspiration. His task dare have in it not a bit of drudgery nor self-preservation. He must live to give. Self-pity and the pastor may never become intimate. His ministry must have both its source and destiny in the God of eternity. This is "joy unspeakable and full of glory."

As a part of this same parcel of sin, souls, and salvation, the pastor must somehow be prepared to believe that every man, in the innermost of his soul, would like to be saved and go finally to Heaven. Love, light, God, circumstances and personal contact combine into a mir-

acle to reach the soul. You say then, "Will every man express this desire and be saved when the combination is right?" All I feel I may answer is, "Expect it." It is far more wholesome not to tolerate personal neglect of our community than to settle down by concluding things are impossible. A pastor is no pastor if he is a pessimist or a defeatist. Until we pastors burn with expectancy our job cannot be done. We must be prepared to defeat defeat.

A second preparation necessary is to discover and define responsibility. The question in a community is, whose responsibility is who? Deliberate prose-



lytting is wicked. But our conclusion in this matter is threefold; the man without church contact is my man; the man who holds church membership and rarely or never attends services is my man; the man who attends church faithfully but is unsaved and is seeking for light and life in Christ, and is not getting help, is my man. These must have the gospel given to them, and their response toward Christ and my church is not my crime.

There is still a third personal preparation necessary. It is one of friendliness, acquaintance, inquisitiveness and association. A pastor should possess a consuming desire to know the people of his community. Inquisitiveness should lead to inquiry concerning strangers. He should be alert for opportunities to make religious and civic contributions within his realm. School and inter-church contacts and cooperation are profitable. He needs to feel that he and his church are the Good Samaritans in the community. W. Curry Mavis, Professor of Pastoral

Work at Asbury Theological Seminary, says, "Every small church needs to demonstrate the gospel in a comprehensive program of loving deeds in order to redeem the word power of the gospel in its community." This to him and to us means helping the poor, the suffering, the mistreated and the neglected people around us. Compassion for people mixed with spiritual genius is a part of every lesson in the school of life. This urge must be genuine in quality; the recipient will be the first to discover the fake motive.

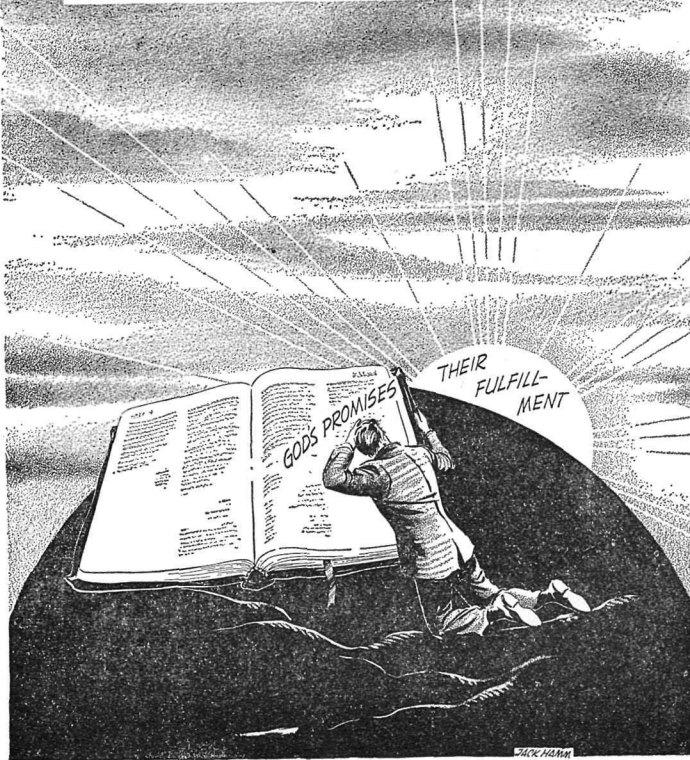
Now let us proceed to view what may be called the pastor's *projection*. This is the activity of the pastor that links himself and his church to the community. Here is nothing of spectacle but rather something of diligence. In our times the role of a minister has drastically changed from one of being a "preacher" only to one of being a "pastor." He is held as one who visits in members' and non-members' homes with a purpose of dealing with spiritual things, discussing needs, counselling, praying, teaching the Word, anointing, consoling, etc. He is available in times of sorrow and tragedy. He offers his help in any case. He is vigorous and helpful at the time of a community disaster. He is found frequently in hospitals. He heartens the aged. He holds the hands of dying saints and pleads with the lost until the end. He offers his home, his car, his books, his all when needed. He may even be expected to pen wills and read them to the heirs following the funeral of the author. A versatile role—one would venture—and that it is!

But it is impossible for one pastor to do everything himself. It is a wise pastor who schemes to accomplish a volume of things by playing the role of a supervisor of committees and teams. He needs to manage the appointment of personnel, give instructions and meet with the groups initially to plan the work involved. A pastor must be able to envision the need, but he is wise if he

The Living Scriptures—
In A World Of Darkness

by Jack Hamm

"LET US HOLD FAST THE PROFESSION OF OUR FAITH WITHOUT
WAVERING; FOR HE IS FAITHFUL THAT PROMISED"—HEB. 10:23



will collect his workers and plan with his committees what to do and how to get it done. With the plans laid the committees will perform the details and regularly report the progress and discuss any problems with the pastor.

Publicity is a phase of church and pastor projection. The use of the public press is one of the most efficient ways of contacting the masses. An announcement news item before a special event followed by a report news item after the event is a good "double-barrel" publicity. Posters, cards and fliers make effective contact in a community. Then there are radios that give free spot-announcements to churches. Planned phone calling is next best to personal calling in cases where the latter is not feasible. The liberal use of church name cards keeps the church in the public eye. A singing group that, upon request, serves other churches in the community is very desirable. A well advertised church program fascinates aggressive folks, especially young people. Is your church listed in the "yellow pages" of the phone directory? Do you have a church bulletin board? Have you any church direction signs in the neighborhood? We are a long way from over-advertising, is my conjecture.

We would yet like to say a word about the pastor's *production*. So much of a church's community prestige and service is related to this area. A pastor's pro-

duction may be classified as quantitative and qualitative. The former has to do with figures mainly, such as attendance in Sunday School, worship services, prayer meetings, etc. Or it is related to finances, or church accessions and declines. It might even be thought of in terms of the number of services scheduled, the size and facilities of the church plant, or even the keeping of accurate records on file.

In each of these things there is a definite relationship between the church members and the community. What is more, if the pastor keeps his people well informed he makes them effective advertisers and news disseminators thus intriguing others to investigation for themselves by attendance at the service.

Speaking of the qualitative phase of the pastor's work, we mean such things as service planning (the order), special occasions, quality of music and special singing, assistance to those who attend, etc.

Let us think what happens when there is no dependable regularity of services scheduled. Can we afford to be juggling the prayer meeting nights? Should Sunday evening services be lifted for trivial reasons? What is the general effect of beginning a service late?

The order of service is a matter that deserves planning. Songs should be chosen rather than volunteered in a regular worship occasion. Mid-week

prayer meetings should be more relaxed. If a special song is used, it should be of effective quality in both message and rendition. The arrangement of the sequence of song, prayer, offering, scriptures, sermons, announcements should have sufficient week to week regularity so that the audience is not under confusion and tension. It is generally true that if services have an orderly performance, the tone of worship is improved and surely the persons in the pew will have the sense of accomplishment and attainment in spirit. And would not the visitor be inclined to return when such is true?

How about ushering? This probably is the most important means of giving excellent "first impressions." The stranger should be properly greeted, directed to the cloak room and rest rooms, assisted to a comfortable seat, or even introduced to persons responsible for the service, such as Sunday school superintendent, teacher, pastor, pastor's wife, youth president, etc. If there are small children, assistance may be offered in removing and hanging up the wraps. The nursery should be pointed out to mothers. Ushers should accompany visitors on guided tours of the church plant when desired. (At least offer it following the service).

The pastor needs to be alert to recognize community people in the service, but at all times must avoid any embarrassment to any persons in attendance. Making people feel welcome and comfortable guarantees their ability to worship and sows the seed for their return. Follow-up by card or call enhances a church's community contact.

Think not that mere perfection of performance grants spiritual power, but be certain that the glaring lack of it will doubtless interfere with the Spirit's work.

Our church's benefit to our community depends largely on the spiritual genius of the pastor plus the carefully planned and consecrated performance of all his parishioners as he and they stand for truth in Christ.

NOW HEAR THIS

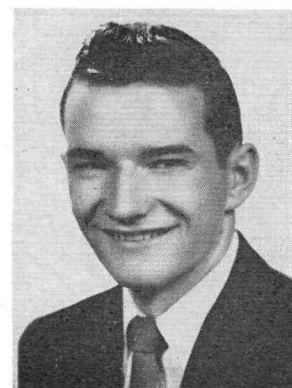
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Youth I Met In Germany

Albert Hostetler



How can we make our youth meetings challenging, interesting and spiritually helpful to those who attend? How do we interest "modern kids," outsiders, non-Christians in attending and joining our youth groups? What is a good balance between religious and social activities? Can a small group maintain a varied and interesting program? What literature is available for programming? These were some of the topics discussed at a youth leaders conference which I attended in Kassel, Germany.

The participants were leaders of local *Jugend Kries*, youth circles, of the German Mennonite Church. Their enthusiastic discussions were thought provoking and idea filled. It kept a slow foreigner hopping to follow their high-brow, campus German. It would be very interesting to develop some of the points as they were brought out there, but I choose rather to talk about the young people themselves.

Youth are youth the world over—full of life, interested in their surroundings, eager to learn. They are self-confident when in their own element, but self-conscious and unsure when forced into something strange with new responsibilities. Yet, in spite of no backlog of experience, they are willing to try. Young people feel the need to belong to their school group, the church fellowship, the neighborhood gang. They are eager to prove their worth in sports, studies and popularity. Whether European, Asiatic or American, all youth I have met have these traits in common.

On the other hand, youth have as many differences as there are different countries. It is impossible to list these differences as easily as the similarities. Of course, there are the more obvious ones such as language, dress, color, religion. But I do not refer to these. Of the differences listed above, language was the only one I faced to any extent in Europe.

I am referring to something intangible—perhaps something which we automatically attach to the word *foreigner*. When I was young I pictured a foreign-

er as one a little strange, a person with no humor (American humor, that is), someone who could be expected to be very odd at times, and with a strong accent. But what else could be expected?

After I learned to know a few foreign students fairly well while attending college I became an "expert" on foreigners. They were not so strange; in fact they were much like me in many ways. Even their peculiarities were understandable after I learned to know their backgrounds. But what I could not understand was their apparent lack of appreciation for the greatness of the United States, the superiority of democracy, the advantages of our high living standards.

The proposition was different when I became the foreigner. Now I was the strange one. Even though German and American young people seem very much alike, acceptance into their group was with reserve. I sensed a feeling of aloofness, almost a condescending air, in their acceptance of me. This was not necessarily personal, just their reaction to a foreigner. Oh, how this grates the ego and feeling of superiority as an American.

I got this reaction just as long as I reminded them how American I was. It was only when I began to lose my American peculiarities and started to pick up German peculiarities that I felt really accepted in their group. A strong accent, a mode of dress or hair style has little to do with this. It is more an attitude toward life: one's reaction to problems, what amuses him, what he holds dear and important in his life, his idea of success, his outlook for the future and understanding of the past.

If a person is changed by living in a foreign land it is not a sudden or dramatic change. In fact, he is hardly aware of a change until he arrives home and is often amused and sometimes bothered by the things his old friends do. If I could not understand while still in Germany why so long I was not accepted as an equal—even after I had overcome the language barrier—I am beginning to understand it now. Whether

I liked it or not, whether for good or for bad, I was slowly changed from my American point of view to a German perspective.

I guess these last few paragraphs seem far afield from my stated topic, German youth. I feel that if you can see and understand the reaction of a German youth to an American youth, and his reaction to the German youth after he has lived with him in his home country for over two years, perhaps you will understand the German a little better—maybe even the American.

Do not forget that the German is all German and proud to be so, almost as proud as an American is. A German will rationalize away his responsibility for the Hitler era much as an American will rationalize his responsibilities for the suppression and murder of the Red Man, the butchery of the Civil War and the segregation of the Negro. At least the German does not have the gall to glorify the dark spots in history as the struggle of a free man for a better world. But now, back to the subject.

I found the Germans to be friendly, cooperative, and excellent workers. Most of the Germans with whom I became acquainted were youth and the majority of these were Mennonite. I met them in their homes, in youth meetings and by working with them day after day.

The German Mennonites have their youth program well organized. The local church has a youth group called the *Jugend Kries*—Youth Circle. They usually have one meeting a week held on a week night. These are attended almost entirely by unmarried young people. The pastor is the advisor, but the programs are planned and carried out by the young people. The only authority over the local group is the Youth Commission which is appointed by the church conferences. They act as a coordinator for the various activities of the local groups.

For example: If a local group would like to have a youth day or weekend retreat, inviting in young people from



the whole church, they make their desire known to the Commission. The Commission schedules these meetings carefully, providing a youth day or weekend retreat for practically every month of the year in the various parts of Germany. It was at these meetings I learned to know a large number of young people.

The Youth Commission sponsors two youth leaders conferences each year. One for northern Germany and the other in the south section. The commission also sponsors summer Bible schools and summer camps for children, using volunteers from the local groups as teachers and counsellors. So the young German Mennonite has a chance both to fellowship and to serve.

Yes, German young people are very much like us, as young people from many lands are. Most of the German young people whom I have been privileged to meet and with whom I had become personally acquainted, take their religious life very seriously and are very sound in their belief. My two and one half years with them has sometimes made it difficult for me to accept the status quo as I find it now in the States. But my outlook has been broadened and their peculiarities have helped me to see some of my own. I hope we have both benefited.

Clarence Center, New York

The Suffering Christ

(Continued from page four)

to Him slept while He prayed, struggled, and sweat, alone. The agony of that hour was the agony of being alone, misunderstood by His most intimate friends. To die without anyone knowing, understanding or sharing His vision and burden was agony. The men who lived and worked intimately with Him for three years had not grasped the spiritual significance of His mission. Even His mother did not understand Him. All this aloneness crushed down on His soul. Whether on the heights of vision or in the valleys of gloom and temptations, His soul walked alone—alone. His was a lonely journey from Gethsemane to Golgotha, for during those long hours of mockery and scourging in Pilate's court, not one understood or supported Him. But follow Him to the cross, where, under the pressure of bearing the sins of the world and enduring the wrath of God, the crushing agony of His aloneness reached its worst, when even His Father forsook Him and that never-to-be-forgotten cry burst from His lips, "My God, my God, why hast thou forsaken me?" "Forsaken is the saddest word in the human language."

There can be no doubt but that the

sufferings of Christ were the most bitter on the cross when He became our scapegoat, our sacrifice, when He "bore our sins in His own body on the tree," and the wrath of God, due a sinning world, was poured out on Him, the only begotten Son. This plunged Him alone into the very midst of darkness and into a life and death conflict with all the arrayed powers of Hell. Here God "made Him to be sin for us." What must have been the suffering of the sinless Christ when He bore our sins, was made sin, and forsaken by God! Christ's sufferings on the cross were infinitely greater from the fact that all the sufferings of sin and all the punishment due all the sinners of all the centuries were compressed into those few hours He was nailed to the cross. All the world's physical suffering, all the world's mental suffering, and all the world's spiritual suffering were compressed into those awful hours, during which time all the hell that sin could make for guilty sinners was burning its fires out in His body, mind and soul.

It was alone the Saviour prayed
In dark Gethsemane;
Alone He drained the bitter cup
And suffered there for me.

It was alone the Saviour stood
In Pilate's judgment hall;
Alone the crown of thorns He wore,
Forsaken thus by all.

Alone upon the cross He hung
That others He might save;
Forsaken then by God and man,
Alone, His life He gave.

Can you reject such matchless love?
Can you His claim disown?
Come, give your all in gratitude,
Nor leave Him thus alone.

*Ben H. Price
Nanticoke, Ont.*

Consecration Service

(Continued from page nine)

and the D. Ray Heiseys. Then we plan to go back to London, whence we have been able to get our through ticket routed without extra expense via Amsterdam and Paris. I have asked for booking on the jet plane from Paris Tuesday evening, May 10, 6:00 p.m. their time and arriving in New York at 8:00 p.m. their time."

The church at home and abroad should have these brethren (and *brothers*) much in their prayers at this time, in order that the work of the Lord there and here might go steadily forward through God's abundant supply for every need of His grace and graces.

Miss Ed.

MISSIONS

Consecration Services Scheduled for Easter

EASTER Sunday, April 17, has been set as the date for the services in which the resigning Bishop and Superintendent of our work in the Rhodesias, Arthur M. Climenhaga, will conduct consecration services for installing the new appointee, David M. Climenhaga, into this responsible office.

Concerning his leaving Africa to take up his duties as President of Messiah College, Dr. Climenhaga writes from Bulawayo:

"Many folks are saying, 'Are you going for good?' My answer is, 'My brother, that seems such a final type of statement. The whole timing of our going and of our service is in the hands of the Lord where we have always tried to leave it.' That seems to satisfy our good friends.

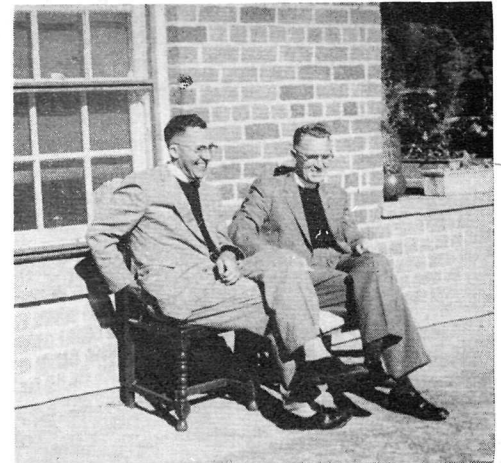
"Our plans are to fly out of Bulawayo on Saturday evening, April 23, immediately following Southern Rhodesia Christian Conference [of which Dr. Climenhaga has served as Chairman for several years]. We plan to fly via Rome and then straight on to London. We hope to have a few days there with the William Hokes [en route to India]. We plan then to go up to Scotland for a few days with James Stewarts [Mr. Stewart, former Inspector of Schools in Rhodesia]

(Continued on page eight)



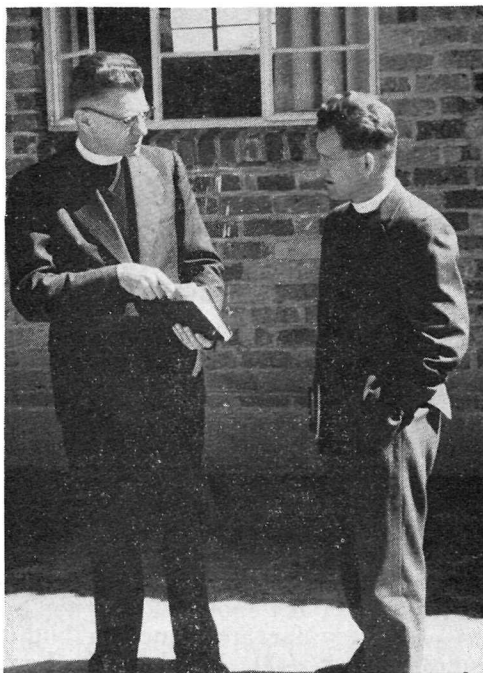
David and Dorcas Climenhaga, Donna, Daryl, and Denise. The Climenhagas and the two younger children sailed from New York for England on the "Maasden," Holland-Dutch line, on March 3. They are scheduled to arrive in Cape Town on one of the Union Castle boats, April 2.

Donna is remaining in America and will live with her uncle and aunt, the Arthur Climenhagas, after they settle on Messiah College campus. Pray for this another missionary family geographically separated for the Gospel's sake.



And (right and below) from our files, several other pertinent pictures from last year's missionary conference at Mtshabezi Mission.

The African sunshine is sometimes preferable to shade. Perhaps the Doctor and the Missionary Superintendent are recalling days spent together at Upland College. Whatever it is, they're enjoying it!



Bishop Arthur Climenhaga and the local missionary superintendent, Glenn Frey.



A few minutes with Daddy!

The Billy Graham Crusade in Bulawayo

From THE BULAWAYO CHRONICLE, Monday, February 22 (Sunday News Report)

American Evangelist Thrills 12,000 Bulawayo Crowd

THE GREATEST religious rally ever held in Southern Rhodesia was staged at Hartsfield Sports Stadium yesterday [Feb. 20] when Dr. Billy Graham, the American evangelist, opened his Central African crusade in front of 12,000 Europeans, Africans and Coloureds.

The deeply moving two-hour service, which was conducted in English and Sindebele, was a striking demonstration of race relations at their best, and when Dr. Graham called for "decisions for Christ"—when members of the audience were invited to accept Christ there and then—a slow trickle, which became a flood of hundreds of Europeans, and Africans, moved silently across the arena to stand with heads bowed, shoulder to shoulder, in front of Dr. Graham.

Dr. Graham said that no United States city would stage such a turnout on a Saturday afternoon—"shopping day and bath night."

Indicating the fresh green turf of Hartsfield, he said that it was the greenest grass he had seen since he arrived in Africa six weeks ago.

Even with pauses for the African interpreter to put the message in Sindebele, Dr. Graham held the vast open air congregation silent as he preached. His soft Southern accent came across perfectly over the loudspeakers and he looked a dramatic figure in slate grey suit, collar and tie, as he delivered his address.

In a manner—flamboyance is certainly not the right word—that is rarely seen in British church life, Dr. Graham's timing and gestures added impact to his address.

On either side of the platform European and African choirs sang throughout the service and members of Dr. Graham's team recorded the African choir's rendering of "Swing Low, Sweet Chariot" for broadcasting in the United States.

Dr. Graham will preach again today at 3 p.m. at Hartsfield.

From THE BULAWAYO CHRONICLE, Monday, February 22.

20,000 Watch Graham End His Crusade

IN A STIRRING climax to the Billy Graham Crusade week at Hartsfield yesterday, the American evangelist preached to an estimated 20,000 people of all races.

More than 1,000 of all races answered his "Decision for Christ" call for conversion on the ground, and went forward to the small green circle cleared for converts in the middle of the dense crowds.

Yesterday's rally—almost twice as big as Saturday's—was probably one of the biggest assemblies ever gathered in Central Africa.

And like Saturday's meeting, the most remarkable feature of it was the way in which people, Black, White and Brown, stood or sat side by side with a complete absence of colour atmosphere.

Dr. Graham told them: "There is enough spiritual power represented here today to solve any problems this country faces."

POLICE REJECTED

The Rev. R. H. Philpott, chairman of the Crusade, said that before the week opened, police had wanted to patrol the grounds. But the organizers had told them they would not allow it.

"The police said we must be ready for incidents," said Mr. Philpott. "In fact there has never been a more wonderful crowd in the history of the Federation."

More than 60 Southern Africans, many of them Dutch Reformed Church clergymen, flew to Bulawayo specially for the Saturday and Sunday meetings. Other South Africans came from as far afield as Cape Town. Two students hitchhiked from Johannesburg, and set off for home again last night.

GREEN CIRCLE

People from all over Matabeleland began arriving at the ground before noon. By 3 p.m. there was only a small green circle bare—reserved for the converts.

Dr. Graham's crusade team held a one-hour service on the FBC last night. They leave for Salisbury this morning.

B. in C. Report on Billy Graham Crusade in Bulawayo

THE CRUSADE began Feb. 14 and closed the 21st. It was completely multi-racial.

Arthur was on the Central Committee for the complete planning of the Crusade and was also chairman of the counselling committee, which entailed a lot of work though he did not teach the counselling classes. There were classes for English and for Sindebele. Everyone who counselled had to attend the classes, which were very beneficial and inspirational.

I. M. Stern directed the choir and congregational singing until Cliff Barrows arrived on Friday. He was also on the Prayer Committee and acted as an advisor. Miriam Stern and Martha Long sang in the choir and also acted as counsellors. Lois Davidson, Velma and I acted as counsellors. Dr. and Mrs. Stern also sang in the choir.

From Thursday night on to the end of the Crusade, Mapendhla Moyo from Wanezi was the interpreter. He did very well and we were all pleased. Billy Graham paid him a very nice compliment yesterday before he began his sermon. Moyo said he felt very humbled and that he felt he did so well because he knew the missionaries were praying for him. Rev. S. Vundla was on the follow-up committee and did a very good job by what we heard. Their work has just begun. They classify the decision cards and notify the pastors that so-and-so came out and gave their church as their preference. The pastors and their people are supposed to take over visiting and encouraging the converts. The follow-up checks on all pastors to see if they have done their job. They also send Bible studies to all the converts so they will study their Bible and grow in grace. Samuel Mlotshwa directed the African choir which did so very well. Cliff Barrows took their songs on tape to be used on TV at home so you may hear and see some of this on the Billy Graham programs. We also had some of our people as advisors and counsellors. On all the committees there were African and European members. They worked together very well. This Crusade has brought all the churches together in a wonderful way. We have made friends in various churches which we appreciate.

Dr. Larry Love began the Crusade and preached until Friday night. The meeting was held at 3 p.m. on the 14th, 20th, and 21st. The others were night meetings beginning at 7:45. Saturday and Sunday people began arriving at 12:30. The crowds were very orderly and quiet. The Europeans were much impressed by the behaviour of the Africans and I think many gained a new appreciation for the African. We feel this has done much for better race relations.

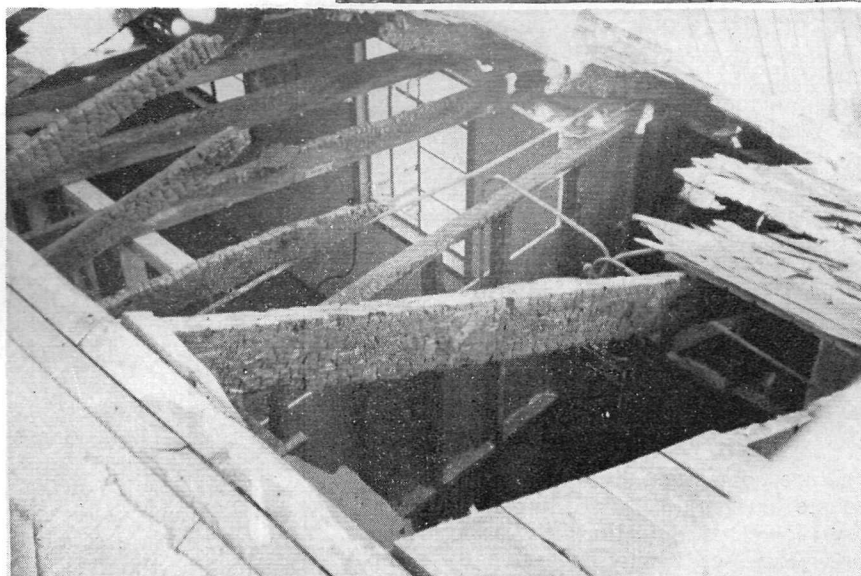
We all feel this has been a rare privilege for us and though it has meant a lot of extra work and time from our already busy lives it has been well worthwhile. This has been a challenge to us all and I am sure we have all gone deeper in our spiritual lives.

There were between 20- and 22,000 at the service yesterday and 1500 came forward. 450 some came forward on Saturday. We do not know yet what the total has been for the campaign but it must be near 3,000. We thank the Lord for every one who made decisions.

From a letter by Arlene Climenhaga

Right, a view of the Albuquerque Church, Albuquerque, N. Mexico.

Below, a view of the roof section showing recent fire damage.



Albuquerque Suffers Fire Loss

A FIRE in the furnace room of the old section of the church occurred on the night of February 11. Damage was limited to this section of the building and part of the roof although smoke damage will necessitate refinishing the new sanctuary. This loss is partially covered by insurance.

On Sunday, February 14, Brother William Lewis, from Upland, California, fellowshipped with the Albuquerque congregation in the basement of the church. This unpleasant experience brought the group together with a new sense of their dependence upon the Lord.

Repair work is progressing rapidly. The roof has been repaired and the new furnace is being installed. Electric wiring is being replaced as necessary. The ceiling of the new auditorium (see cut) is being refinished. The congregation hopes to re-occupy the church auditorium by the first or second Sunday of April. The insurance settlement was for 80% of the estimated repair cost.

This experience has caused the Albuquerque brethren to unite their efforts that their church will not be out of service long. They hope for funds to be able to complete the work on the auditorium in the near future.

A special emphasis on Evangelism is planned during the month of May. In

the last week of the month Rev. Elwood Flewelling will be present for a week of meetings.

The Sunday School hopes to have Brother C. W. Boyer, Chairman of the Board for Christian Education, to speak to its Sunday School Worker's Conference.

An invitation is extended to all General Conference travelers to visit the Albuquerque church en route. Coming from the East, continue on Central Avenue (U. S. No. 66) to Utah St. (at the 8200 block). Turn right and continue north to 541, the church is located on the corner of Utah and Roma. To find the parsonage, phone AXtel 9-1528. Directions to the parsonage will be found at the church building.

Financial Report

BOARD FOR HOME MISSIONS AND EXTENSION

UNITED STATES

Fourth Quarter 1959

Balance October 1	\$ 374.78
<i>Budget Receipts</i>	
Churches	9,662.45
Individuals	1,336.00
Specials	1,922.80
	<hr/> 12,921.25

Non-Budget Receipts

Loan Payments	160.00
Borrowed and from savings	12,000.00
	<hr/> 12,160.00

Total Receipts \$24,696.13

Expenditures

Administration

Secretary	\$ 756.02
Travel	914.29
Office supplies, etc.	176.06
Promotion	29.42
Annuity Interest	168.09
	<hr/> 2,043.88

Personnel

Allowances	6,115.00
Medical	20.00
Travel	422.90
Tuition	670.00
	<hr/> 7,227.90

Field-Recurring

Subsidy	1,335.25
Rents	605.00
Furnishings	265.73
Other expenses	238.31
Specials	720.04
Interest paid	195.19
Attorney for New York	500.00
	<hr/> 3,859.52

Non-Budget

Transfers out	150.00
Loaned to Missions	10,871.21
	<hr/> 11,021.21

Total Expenditures \$24,152.51

Balance December 31, 1959	\$ 543.62
Total receipts from the little banks for new Churches	\$13,058.34
Andrew H. Slagenweit, Treas.	

CANADIAN SECTION

Fourth Quarter, 1959

Receipts

General	\$ 2,880.52
Sacrifice Banks	1,470.06
Designated for Extension	748.85
Specials	57.52
Transferred from Reserve Fd.	2,538.96
	<hr/> 7,695.91

Total Receipts	7,695.91
Balance on Hand 9-30-59	433.83
	<hr/> 8,129.74

Total Cash Available 8,129.74

Expenditures

Transfer for Payment on Hamilton Extension Capital Cost	\$ 4,242.89
Subsidy to Ridgemount Hamilton	1,145.07
Sacrifice Banks to Ridgemount	1,354.93
Cost of Sacrifice Bank Project	115.13
Allowances to Personnel	400.80
Administration	87.18
Special to Missions	343.75
Special to Mission Personnel	10.00
	<hr/> 7,699.75

Total Expenditures	\$ 7,699.75
Balance on Hand 12-31-59	\$ 429.99

PREACHERS

The Pastor and His Reading

How important is reading to a successful minister? The Apostle Paul gives excellent instruction on this matter in the Word. This quote in the Amplified New Testament in I Timothy 4:13-16 speaks for itself: "Till I come, devote yourself to [public and private] reading, to exhortation—preaching and personal appeals—and to teaching and instilling doctrine. Do not neglect the gift which is in you, [that special inward endowment] which was directly imparted to you [by the Holy Spirit] . . . Practice and cultivate and meditate upon these duties, throw yourself wholly into them [your ministry], so that your progress may be evident to everybody. Look well to yourself (to your own personality) and to [your] teaching; for by so doing you will save both yourself and those who hear you."

One of the chief keys to an education is the ability to read and to apply the knowledge gained in a practical way. Self-education is a result of well balanced reading. What applies in the secular world is also true in the realm of the spiritual.

God has chosen to use men to minister the Word, not angels. When one is called to the ministry this does not mean that he is fully qualified to give his best service at the time of the call. He must ever seek to be a better instrument in the hands of the Holy Spirit. Just as a carpenter or a plumber needs tools to perform his work, so the pastor needs a proper background to give depth to his ministry. He needs to have his mind stimulated and his thinking deepened, not only by spending hours in the Word, but by much parallel reading. I fear too many pastors are not availing themselves of some of the excellent tools provided for their use. The better equipped and prepared a pastor is the more God can use him. The Apostle Paul was such an example. He was a well informed man, and while he counted it all loss for Christ (Phil. 3:7), the fact remains that he was mightily used of God.

It is possible for a pastor to become an introvert by lack of reading. His vision can become so narrowed that he loses sight of the job to be done. The pastor needs to be challenged constantly to his task and often this comes by reading. To best serve his congregation he needs to be on a conversant level with his people in the general knowledge of the day. If he brings statements on current events into his message it is of the utmost importance that they be accurate, for glaring mistakes in this area are an embarrassment to the congregation.

A congregation is soon observant if a pastor does not adequately prepare his message. Some pastors do not believe in much extra curricular reading. They believe in taking a text and trusting God for inspiration. This is right, but a good Concordance can be of immeasurable value in tracing a line of truth through the Bible. A still greater sense of inspiration on the Word can come by broader reading. In the past God has used many of his choice servants to write books on precious spiritual truths, such as John Wesley, A. B. Simpson, George Watson, and others, from which we can profit by proper reading. The Bible itself is a good example of this. It contains much history which is recorded for our benefit, but it can only be realized by diligent study. Let us not forget the Apostle Paul's statement: "Do not neglect the gift which is in you." This places a great degree of responsibility upon the pastor as to what he does in becoming a better and more forceful minister of the Word.

By nature some men find it difficult to become engrossed in reading and they shun it. If you find that this is one of your weaknesses, it may be necessary to make a special effort in order to become a good reader and interested in books which will broaden your ministry. This, by God's help, you can do.

Carl J. Ulery

Question, Please

QUESTION—How much should the wife of a busy pastor with small children employ baby-sitters in meeting the demands of the public in her position?

ANSWER—The answer is not easy. Every dedicated pastor's wife sincerely endeavors to discover the proper balance between her duty as a mother and her responsibility to her husband's public ministry.

Only a pastor's wife knows the unreasonable claims the parish often imposes on her time.

On the other hand, there may be a few instances where a selfish mother (whose pastor-husband was not as careful as he should have been in choosing a wife) hides behind the screen of domestic duties and shares very little in the sacrifices of her husband's work and sometimes greatly reduces the outreach and effect of his ministry.

The wife of a pastor who has a growing family should feel her first duty is to her children. She is scripturally justified in declining public appeals when it is a clear case of serious neglect to her family.

Where she should be at her husband's side in social and religious functions, and when her absence would create a serious loss in spiritual, social and ethical influence and when her own soul naturally needs the stimulant of the broader Christian fellowship than the home can provide, she would be well within her rights to secure the services of a carefully selected baby-sitter.

Page Editor



MEET

B. F.

Thuma

ON MAY 8, 1908 the home of Frank and Fanny Thuma of Pleasant Hill, Ohio was blessed with a son Benjamin. This boy seemed destined to become a useful servant of the Lord in that he early became interested in spiritual values. Though saved early in life, he detoured somewhat and was both reclaimed and sanctified while taking college work at Messiah College, Grantham, Pa. After being granted the A. B. degree from Wittenburg College he took some graduate studies, then gave six years of his life to teaching at our Academy known as Jabbok Bible School at Thomas, Oklahoma and two years at Messiah College.

Recognizing the call of God to the Gospel ministry he was ordained February 1, 1942 serving the Maytown, Pa., congregation for almost 18 years. The talents of leadership again made claims upon his life and energies when he was chosen Bishop of what was then the Donegal District, September 9, 1951, serving six years.

His ministry was greatly enhanced by a young lady who came into his life in 1930, Mary Ellen Engle by name. She has shared life with its burdens and blessings and helped him to acquire, under God, the success they have achieved.

He is now serving as pastor of the Cross Roads congregation where, we are persuaded, they with their family of four—Richard, Janet, Kathleen and Lois—will be a spiritual contribution to their constituency.

Bro. Thuma also serves in general church activities, such as the Board of Trustees of Messiah College, Messiah Children's Home Board and Ministerial and Examining Board.

We pray that this servant of the Lord may be spared for many years of useful service for God and the Church.

Within Our Homes

L. L. Wightman

THIS is the day of juvenile delinquency, a fact of which we are reminded constantly. Various reasons for this condition are set forth by those who would identify the cause, but the remedy seems to be avoided. Some lay the fault to the schools, others blame the parents. Whoever may be at fault, one fact is clearly evident. There are too many homes in which Jesus Christ is not the head of the household. Whatever else we may have in the home, it is never complete unless Jesus is there.

There is no question but what the parents are primarily responsible for the presence or absence of Jesus in the home. The lives of the parents will have a tremendous influence on the lives of the other members. In our neighborhood three boys were arrested for stealing a car and driving it to a city sixty miles away. Their ages? Two were twelve years old, one eleven. What did their home life reveal? One father in jail; parents of another lad separated, boy lived with grandmother; no control over third boy. No church, no Sunday school, no religious influence, no thought of Jesus Christ except to use His name in profanity.

A pastor told the writer of his experience along this line. In his Sunday school there was a class of young men. It was a class of promise for the future of the church, for these fifteen boys held possibilities. Three years later only three of the boys still attended that church. What had happened? The pastor took the list of former members and made an extensive survey. The three young men still in church had Christian parents. The others had parents who made no Christian profession. Did it make a difference whether Christ was in those homes or whether He was ignored?

If parents are not Christians, the possibility of their children becoming Christians is lessened. If they do become Christians, it is because of some influence outside the home. The parents who live for self or one another, and leave God entirely out of their lives, have homes sadly deficient in matters of eternal welfare.

A case of juvenile delinquency is pending in an adjoining town as these words are written. A thirteen-year-old boy, in company of another nine years of age, stole a revolver. He fired 5 shots through the bottom of a door, leaving 1 cartridge in the gun. He twirled the chamber, then gave the younger lad the gun, telling him to put it to his head and

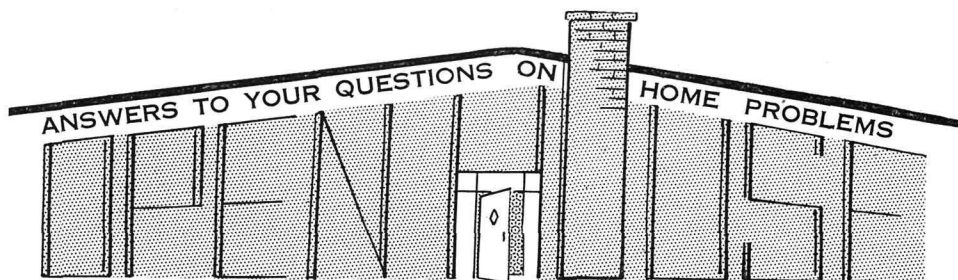
pull the trigger. There was only one chance in six the bullet would be in the chamber where the trigger hit. The younger boy refused, having no desire to play "Russian roulette." The older boy was arrested and committed to children's court. Where did he get this idea? Comic books! No Bible, no Christian influence, no church. Comic books of a crime nature were substituted in this home.

What did God tell Israel? "And these words, which I command thee this day,

shall be in thine heart: and thou shalt teach them diligently unto thy children." And the same is true today. We need Jesus in our hearts that we may reveal Him to our children. And it is our daily duty to let them see Jesus in our lives, to hear about Him from our lips, and feel our concern that they accept Jesus as their Saviour and follow Him as He leads them.

In Paul's ministry he came in contact with a young man who became a worthy follower of Jesus Christ. His name was Timothy. What kind of home did this young man have? Read it in II Timothy 1:5: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." He had a godly

(Continued on page fourteen)



QUESTION: *A number of years ago, I was unfaithful to my husband but have recently repented with bitter tears and remorse. God has forgiven me of the whole ordeal, but I am uneasy about telling my husband about it for fear of what it might do to our home and family. He is insanely jealous of me and might be violent if he knows about it, especially since it involves his brother. What shall I do?*



ANSWER: A situation of this kind always has many extenuating circumstances which must be considered in finding just the right solution to each problem. This answer, therefore, is based on several assumptions from your letter:

1. I assume that your husband is not a Christian. Proneness to violence and jealousy is not characteristic of the life in Christ.

2. I assume that something in your personality or pattern of conduct in the past has aggravated this tendency to jealousy to the proportions of which you speak.

3. I assume that his brother is not a Christian, and that you yourself have only recently discovered reality in Christ.

Therefore, under these circumstances, it would seem that no harm and some good can be accomplished, for the present, by prayerfully and humbly following this course of action and conduct:

1. If you have not already done so, humbly confess this unfaithfulness, as gross sin, to the brother who was involved. Let no doubt in his mind that you know this was sin against God, against his brother, himself, you, and the sanctity of marriage. Let him know the depths of your remorse and your regret. This may serve to convict him.

2. Seek diligently to prove, by your life and your love for your husband, the lovely qualities of submission and sweetness which are the most effective means God can use to win him to a close walk with the Lord. (Read I Peter 3:1-2.) Go out of your way to practice self-denial and service to your husband for his sake. This may not be easy, but it will be worth it, if thus you can prove the sincerity of your love for the Saviour in freely forgiving you. (Eph. 4:32.)

3. Study to show yourself approved of God in all your attitudes and actions. Let Jesus shine through you everywhere all the time.

If you dedicate yourself to this venture with no reserve for self, I feel certain that if the Holy Spirit, in His own time, leads to a revelation of this act of the past to your husband, he will not find it impossible, or even perhaps difficult, to forgive you. I pray for you.

R. E. D.

mother and grandmother, and this influence helped mold Timothy's entire life.

Let us look at a home in which a different situation existed. The daughter in the family was converted during evangelistic meetings. She went home with her heart filled with joy, telling her parents what had happened. The result was far from what should have happened. The parents were angry, and demanded that she retract what she did. She refused to do this, for her conversion was genuine. Given the alternative of rejecting Christ or leaving home, she left home and entered a Bible school to train for Christian work.

In this case the young girl stood alone in that home. Though she failed to find help in the ties of flesh, she found strength in God. Would it have been better to be obedient to parents instead of God? Should she have hidden her profession of Christ so as not to offend them? These questions came to her. But she decided to live an out-and-out life for Jesus Christ. She yielded herself completely to the guidance of the Holy Spirit, and let Him guide her each step of the way. Her life became a testimony to the honor and glory of Jesus Christ.

Perhaps you are the only Christian in your family. You alone must lift the banner of Jesus Christ in your home. This is too serious a matter to attempt in your own strength.

You need wisdom and power from on high. The winning of the other members of the family must be your aim. There must be no let-up in your Christian witness. They must see Jesus in you.

Once again we see a divided family, where the children refuse to follow their Christian parents. Despite Christian example and prayer, children have rebelled against their parents. Like the prodigal, they take things into their own hands and leave home as far as their spiritual life is concerned. They choose to find satisfaction and pleasure in worldly things.

What hope remains for the Christian parents? Faithfully they tried to train their children in the way of the Lord, only to see Jesus rejected by them. But faith and prayer are mighty instruments of power. Who knows but what the prodigals will come to Jesus in repentance and sorrow in answer to such faith and prayer?

Is your home without Christ, both in parents and children? Is your home divided in its allegiance? However complete your home may be in other respects, it is never fully complete unless Jesus is enthroned in the hearts of all the members. For the eternal welfare of all, pray and work to this end.

In writing of various homes, we could not overlook that home in Bethany where

Jesus was always welcome. Mary, Martha, and Lazarus always will be known because of their relation to Jesus. He was welcome in that home in the hour of pleasure and in the hour of sorrow. What a beautiful home where Jesus is the center of it!

There they made a supper for Jesus, and Lazarus, who had been raised from the dead, sat at the table with Him. Martha served, but there is no record of complaining on this occasion. Mary anointed Jesus' feet with spikenard, and wiped His feet with her hair. The room was filled with fragrance with the odor of the ointment. Better yet, that home was filled with the fragrance of Christian lives, for Jesus was Lord and Master there.

Is this true of your home? It could be if the door were opened to Jesus. He will enter and abide when we make Him welcome.

BIRTHS

WISHARD—John Henry, born to Mr. and Mrs. Clair Wishard, Antrim congregation, Pa., February 23, 1960.

MARTIN—Maxine Ellen, born to Mr. and Mrs. Harold Martin, Antrim congregation, Pa., March 8, 1960.

HEINTZELMAN—Rhonda Linn, born to Clarence and Carolyn Crowe Heintzelman, Five Forks congregation, Pa., February 9, 1960.

BURNS—Thomas Eugene, welcomed by Mr. and Mrs. Thomas Burns, February 7, 1960, Fairview congregation, Ohio.

KESSLER—Donavon Cleo, born to Mr. and Mrs. Donavon Kessler, February 9, 1960, Fairview congregation, Ohio.

MATER—Rodney Clyde, born to Mr. and Mrs. Clyde Mater, February 18, 1960, Bertie congregation, Ontario.

LEHMAN—Mark Everet, a third son to Mr. and Mrs. Robert B. Lehman, Chino, California, February 13, 1960.

HOGG—Laurie Craig, second son born to Mr. and Mrs. Lloyd Hogg, Puslinch congregation, Ontario, February 8, 1960.

WINGER—Glenn David, born to Mr. and Mrs. Alvin Winger, February 9, 1960, Rosebank congregation, Ontario.

COBER—Louise Annette, born to Mr. and Mrs. Donald Cober, February 25, 1960, Rosebank congregation, Ontario.

MARRIAGES

ELLIOTT-CHAMBERS—Miss Betty Lou Chambers, Guelph, Ontario, daughter of Mr. and Mrs. John Chambers and James Elliott of Guelph, Ontario were united in marriage by Rev. Kirk of Guelph on February 27, 1960.

WENGER-HANE—Miss Ida Lou Hane, daughter of Mrs. Irene Hane and Mr. Samuel Wenger

of Clayton, Ohio, were united in marriage Friday, January 1, 1960, with Rev. Erwin Thomas officiating.

CONNER-BOWER—Miss Carolyn Joyce Bower, daughter of Mr. and Mrs. Marvin Bower of Christiansburg, Va., became the bride of Clyde Edsel Conner, son of Rev. and Mrs. Raymond Conner of Callaway, Va., January 23, 1960. The ceremony was performed by the bride's pastor, Rev. Charles N. Woolwine.

OBITUARIES

WEAVER—Mrs. Annie Grace Weaver of Saxton died on Wednesday, February 3, 1960, at 4:50 p.m. in the J. C. Blair Memorial Hospital. She had been hospitalized for four weeks prior to her death.

She was born July 8, 1881, in Hollidaysburg, the daughter of Richard and Rebecca Jane Bechtel. She was married to Abraham Lynn, who preceded her in death. She later married Charles M. Weaver, who is surviving.

In addition to her husband she is survived by two daughters, Mrs. Catherine Cooley of Sandusky, Ohio, and Mrs. Jane Conley of Saxton, and one son, Fred Lynn of Saxton. Also surviving are two step-daughters, Mrs. Elsie Smith of Saxton and Mrs. Roxanna Fisher, of McConnellstown, and one step-son, Elmer Lynn of Pitcairn. There are 20 grandchildren and 10 great-grandchildren. Also surviving are two brothers, and one sister.

She was a faithful member of the Saxton Brethren in Christ Church.

Funeral services were held Saturday, February 6, 1960 at 3:30 p.m. from the Brethren in Christ Church in Saxton. The Rev. Glenn G. Hostetter, pastor, officiated. Interment was in the Fockler Cemetery at Saxton.

BUSSICK—Clarence Bussick of 1405 Mifflin Street, Saxton, died Friday, February 19, 1960, at 7:45 a.m. at the J. C. Blair Memorial Hospital. He had been bedfast one week and had been in failing health for one month.

He was born June 10, 1882, at Aitch, R.D. He was married to Annie Margaret Coy on December 25, 1907.

His wife survives along with the following children: Mrs. Olive Garlock of Aitch, Paul C. Bussick of Saxton, William D. Bussick of Saxton and Mrs. Mary Detwiler of Rochester, Pa. There are 12 grandchildren and a number of great-grandchildren.

He was of the Methodist faith.

Funeral services were held Sunday, February 21, 1960, from the Masood Funeral Chapel in Saxton. The Rev. Glenn G. Hostetter officiated. Interment was made in the Stonerstown Cemetery at Saxton, Pa.

CHURCH NEWS

BULLETIN-BITS

Christian Union, Indiana featured Eleanor Conner and a Coshen College team in their Christ's Crusaders program, Sunday evening, March 20.

Aaron Stern, pastor of Cedar Springs, Pa., with a male quartet had a worship service at the Rockview Penitentiary, Sunday, February 21.

The Massillon, Ohio Christ's Crusaders group sponsored a "Youth for Missions" program the evening of March 6. The program featured Rev. Melvin Royer showing slides of a work in Florida entitled "Tribe's Faith Mission."

Alvin Heise, M.D., New Madison, Ohio, recently returned from the Navajo Mission in New Mexico, showed colored slides at Pleasant Hill, Ohio, Sunday evening, March 6.

Editor Hostetter was guest speaker at Green Springs, Pa., Sunday, March 13.

The morning worship service, Waynesboro, Pa., was broadcast over the local radio station at 10:45 each Sunday morning during the month of March.

The churches of southern Franklin County joined in a Hymn Sing at the Hollowell Church, Saturday evening, March 12.

Miriam Heise, missionary from Africa was guest speaker at Clarence Center, New York, Wednesday evening, March 9. The service was under the direction of the Women's Missionary Prayer circle.

Glenn Diller of Grants Pass, Oregon was guest speaker at Upland, California, Sunday morning, March 6.

Funeral service for Ben Swartzendruber, a long-time member of the Upland, California congregation was conducted Monday, March 6 in the Upland church.

Green Springs, Pa., are proceeding with plans to build a new sanctuary in the near future.

Aaron Stern, Cedar Springs, Pa., was guest speaker at the Community Lenten service Wednesday evening, March 2, held at the Salona Methodist Church.

The Second Annual Singspiration of the Christ's Crusaders group of the Allegheny Conference was held at the Chambersburg, Pa., church, Saturday evening, March 19.

E. J. Swalm conducted a ten-day meeting, March 13-23, at Five Forks, Pa.

The Messiah College Choral Society presented an evening of inspirational music at the Cross Roads Church, Mt. Joy, Pa., March 6.



77-year-old Silverdale Church is removed to make way for the new church, built on the same grounds.

SILVERDALE, PA.

December 20, our former pastor Walton Bergey and his wife were with us. He spoke on the sacrificial birth of Christ.

Jan. 3, the I-W group from Norristown were with us for the evening service. They had a fine representation of twenty-one including their children. The program was a musical one, with an address on the history of hymns and hymn writers after which their pastor, Wayne Kratz, spoke on the I-W work.

Jan. 17, the last service was held in the old church. There was a good representation of the folks who attended services here over the years. One of the brethren remembers when the church was built 77 years ago.

We are fortunate in having a historian in our group, Wm. C. Rosenberger. He furnished us with details of the building of this edifice and of its early members. One thing of interest

(Continued on page sixteen)

Missions Abroad

Africa

General Superintendent's Residence: *P. O. Box 711, Bulawayo, Southern Rhodesia, Africa*
Bishop and Mrs. Arthur M. Climenhaga
Rev. and Mrs. David Climenhaga
Miss Lois P. Davidson

SOUTHERN RHODESIA

Bulawayo Mission and Missionary Children's Hostel, 40 Leander Avenue, Hillside, Bulawayo, Southern Rhodesia, Africa
Rev. and Mrs. Ira M. Stern
Miss Martha M. Long*

Matopo Mission: *Private Bag 191T, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. J. Earl Musser
Rev. and Mrs. Jacob R. Shenk
Miss Florence K. Hensel
Miss Elva F. Lyons
Miss Dorothy M. Martin
Miss Eva Mae Melhorn
Miss Mildred E. Myers

Matopo Outstations: *Private Bag 201T, Bulawayo, Southern Rhodesia, Africa*
Rev. and Mrs. J. Robert Lehman

Mtshabezi Mission: *Private Bag 102M, Bulawayo, Southern Rhodesia, Africa*

Mission Staff:
Rev. and Mrs. Glenn C. Frey
Rev. and Mrs. Alvin J. Book
Mr. and Mrs. Lester C. Fretz*
Miss Mary C. Engle
Miss Anna J. Graybill
Miss Ruth E. Hock
Mr. Donald E. Potteiger*
Miss Edna M. Switzer
Outstation Staff:
Temporary Assignment

Mtshabezi Mission Hospital: *Private Bag 101M, Bulawayo, Southern Rhodesia, Africa*
Dr. and Mrs. Myron Stern
Miss Helen R. Pyke*

Phumula Mission (West Gwaai S.N.A.): *P. O. Tjolotojo, Southern Rhodesia, Africa*
Rev. and Mrs. Frederic L. Holland
Mr. and Mrs. David M. Brubaker*
Miss Rhoda G. Lenhart

Wanezi Mission: *Private Bag 129S, Bulawayo, Southern Rhodesia, Africa*

Mission Staff:
Rev. and Mrs. J. Elwood Hershey
Miss Kathryn Hossler
Mr. Jaye I. Meyers*
Miss Anna R. Wolgemuth
Bible Institute Staff:
Rev. and Mrs. Titus Books
Miss F. Mabel Frey
Outstation Staff:
Rev. and Mrs. Donald R. Zook

NORTHERN RHODESIA

Macha Mission: *Private Bag, Choma, Northern Rhodesia, Africa*

Mission Staff:
Rev. and Mrs. Lewis B. Sider
Miss Dorothy J. Gish
Miss Edith E. Miller
Hospital Staff:
Dr. and Mrs. Alvan E. Thuma
Miss Norma G. Brubaker
Miss Edna E. Lehman

Nahumba Mission: *P. O. Box 173, Choma, Northern Rhodesia, Africa*
Rev. and Mrs. H. Frank Kipe

Sikalongo Mission: *P. O. Box 131, Choma, Northern Rhodesia, Africa*
Rev. and Mrs. George Kibler
Miss Mary E. Heisey

Kafue Training Institute: *P. O. Box 23, Kafue, Northern Rhodesia, Africa*
Miss Anna L. Kettering

David Livingstone Teacher Training College: *Private Bag 1, Livingstone, Northern Rhodesia, Africa*
Miss Fannie Longenecker

India

General Superintendent's Residence, Saharsa Mission: *P. O. Saharsa, N. E. Railway, District Saharsa, Bihar, India*

Rev. and Mrs. Allen S. Buckwalter
Miss Leora G. Yoder
Miss Mary E. Stoner

Barjora Mission: *P. O. Barjora via Murliganj N. E. Railway, District Saharsa, Bihar, India*
Rev. and Mrs. Arthur L. Pye
Miss Beulah Arnold
Miss Ruth E. Book

Madhipura Mission: *P. O. Madhipura, N. E. Railway, District Saharsa, Bihar, India*

Miss Erma Z. Hare
Dr. and Mrs. Lowell Mann
Miss Mary Jane Shoalts

Banmankhi Mission: *P. O. Banmankhi, N. E. Railway, District Purnea, Bihar, India*
Rev. and Mrs. Charles E. Engle

Purnea Mission: *P. O. Purnea, N. E. Railway, District Purnea, Bihar, India*, in charge of Rev. Charles E. Engle

Ulubaria Mission: *P. O. Ulubaria, District Howrah, West Bengal, India*
Rev. and Mrs. A. D. M. Dick

"Anand Bhawan," 5/3 Roop Nagar, Delhi, India
Rev. and Mrs. Joe B. Smith

Japan

122 Yamamoto-dori, 4 Chome, Ikuta-Ku, Kobe, Japan

Rev. and Mrs. Peter A. Willms

11 Hijiwara, Hagi City, Yamaguchi, Japan
Rev. and Mrs. Doyle C. Book

1179 Higashi Fukagawa, Nagato-shi, Yamaguchi-ken, Japan
Rev. and Mrs. John W. Graybill

Cuba

Cuatro Caminos, Habana Province, Cuba
Rev. and Mrs. Howard Wolgemuth
Rev. and Mrs. John Pawelski

Missionaries on Furlough

Rev. and Mrs. Graybill Brubaker, c/o Oscar K. Stern, Roaring Springs, Penna.

Miss Martha L. Lady, c/o Cornelius Lady, R. R. Abilene, Kansas

Miss Velma Brillinger, Gormley, Ontario, Canada

Rev. and Mrs. William R. Hoke, Pleasant Hill, Ohio

Rev. and Mrs. George Bundy, 4411 Detroit St., Dearborn, Mich.

Miss Esther G. Book, 280 Eighth Ave., Upland, Calif.

Dr. and Mrs. George Paulus, Dillsburg, Pa.
Miss Miriam Heise, c/o Mr. John C. Reesor

R. I, Unionville, Ontario, Canada
Dr. R. Virginia Kauffman, 10312 Deep Creek Rd., Apple Valley, California

Rev. and Mrs. Jesse F. Lady, Grantham, Pa.
Miss Ruth Hunt, Washington Boro, Pa.

Miss Nancy Kreider, c/o Herbert Kreider, R. D. 1, Palmyra, Penna.

Miss Gladys Lehman, c/o Simon Lehman, R.D. 1, Carlisle, Penna.

*I-W and voluntary service workers

Contributions to Missions Abroad

send to:
BRETHREN IN CHRIST CHURCH
Office of the Treasurer
c/o Henry N. Hostetter,
Washington Boro, Penna.

Contributions to Missions in America

send to:
Andrew Slagenweit
West Milton, Ohio

Church News

(Continued from page fifteen)

was that it was the original church of our denomination in Bucks and Montgomery Counties.

The service was a time of praise for the past and present mercies. A number spoke of earlier services and the blessings that continue from them.

The dismantling of the old church started the next day and it was completely removed that week.

Jan. 24 was the first service in the basement of the new church. Our beloved brother C. N. Hostetter, Jr., ministered to us from the Word of God. The congregation deeply appreciated his consideration of us amidst his busy schedule. A near capacity audience graced the occasion.

We have had an increase in our Sunday School attendance and in our regular services and there have been those who have sought and found God.

"To God be the glory. Great things He has done."

Fannie Rosenberger

CROSS ROADS, PENNSYLVANIA

Many prayed, some planned, Evangelist John Rosenberry unwaveringly delivered the Gospel message, "but God gave the increase." During our revival campaign, February 14-28, eighty individuals came to leave their burdens at the Cross of Calvary. Children, teenagers and adults came with heavy hearts; but as the Lord performed miracles of salvation, their faces shone with His glory. Folk obediently made confessions by telephone, by letter and in person. Misunderstandings were brought to the open, put under the Blood—and love prevailed. In addition to these eighty, many others met with the Lord in their homes and received new assurance of victory.

For this gracious manifestation of God's mercy, we bow to say "Thank you, Father"; then go forth in His strength to more effectively present Christ to our fellowmen.

GRANTHAM, PENNA.

Jan. 3—Dr. Donald L. Minter, Clinton, Wis., spoke on the witness of Christian Doctors and showed slides of medical students witnessing in Philadelphia.

Jan. 17—"Christian Fellowship" was the theme of Dr. Jesse F. Lady who recently returned from Africa.

Jan. 3-24—On four consecutive Sunday evenings (7-8 p.m. period), Dr. George Paulus, Dillsburg, Pa., showed pictures of India and led the group in discussions concerning mission work.

Jan. 10—In the morning the Congregation participated in the Holy Communion Service. At the evening service (8-9 p.m. period), five young people gave a glowing report of their attendance at the Capital Teen Conference in Washington, D. C.

Jan. 21—The Winter Congregational Council. Bishop C. B. Byers was present. Some interesting reports from the Council:

- The membership report showed that the membership has gone over the 200 mark.
- Two additional deacons elected: Clarence Musser and Matthew Brubaker were chosen to augment the present staff of deacons—Jacob G. Kuhns and Joseph Stoner.
- \$36,449.97 was the total reported in the New Church Building Fund. Ground-breaking is scheduled for April 23.
- Total giving for Benevolences in the year of 1959 was reported as \$8,809.95. This included \$2,205.99 for Foreign Missions and \$1,786.50 for Home Missions.

Jan. 31—The Far East Broadcasting Company presented the dramatic and colorful film, "They Live Again." Rev. Roland Cagle, field representative of the Far East, also told of his recent tour of Egypt and Israel.

CHINO, CALIFORNIA

February 7, 1960 was a big day for Christ's Crusaders and a busy day too. These young people were responsible for the morning worship service for both Junior Church and the Adult Worship, which meet separately in our divided church program. They did everything from opening the service, to preaching and conclusion. The pastor, Rev. Merle Brubaker, treated himself to sitting in the audience with his family.

In the evening service the Crusaders presented a play "In As Much" followed by a message directed to the youth by Rev. Richard Derby, assistant to the president of Upland College.

These young people deserve lots of credit for outstanding work. Doing the hard work behind the scenes, are Christine Kuhns, President, Gene Swierstra, Vice-President; Tina Lierd, Secretary-Treasurer; and Marvin Longanecker, Intermediate Representative. Kathleen Groff directed the drama program, while Durward Ashley did the props and the art work, and the recorded music duties were ably handled by Lee Whitehurst. The programs for the day were arranged by Linda Lee. Co-ordinating the over-all program as advisors, Mr. and Mrs. Earl Musser.

NOTICE

At the request of George Ford, Executive Secretary of NAE, the following announcement is published:

By virtue of denominational membership in NAE, Brethren in Christ ministers serving as pastors and general church officers of the denomination are entitled to recognition as voting members of NAE at the annual meeting convening in the Palmer House, State and Monroe Streets in Chicago, April 26-29, 1960. To register as a delegate, please write to NAE Office, 222 East Willow Avenue, Wheaton, Illinois, requesting credential blank and program. At Chicago your NAE representative will sign your credential and you can register as a delegate.

C. N. Hostetter, Jr.
NAE Representative

MCC NEWS

STATE PARK PROJECT FOR I-W'S TO BEGIN SOON

Altoona, Pa. (MCC)—In a heavily wooded and hilly setting in lower-middle Pennsylvania—100 miles east of Pittsburgh and near Altoona—a I-W project helping develop Prince Gallitzin State Park will be established soon. This outdoor project, which has much educational potential, is designed for young men entering alternative service who have an interest in nature and who would rather work outdoors than serve in urban hospitals, etc. Arrangements for this I-W project have been made between MCC and the Pennsylvania Department of Forests and Waters. MCC desired to engage in this project for Pennsylvania; and because of limitation of funds, Pennsylvania welcomes the services of I-W men to help complete the park plan.

Beginning with a unit of six men, plus a director couple, the "I-W state park project" is to be a service in cooperation with the Department of Forests and Waters. The park program will include performance of duties such as clearing land; encasing spring wells; moving camping areas; constructing camping sites; planning, making and establishing nature study

areas and hiking paths; developing a park nursery garden as a part of the conservation education area; and construction of latrine facilities as well as building up a winter playground location. None of these services will duplicate or replace the work being presently performed by Prince Gallitzin State Park employees.

The park is being developed with royalty money received from oil and minerals. Named after an Irish prince—Prince Gallitzin—who settled in the area, the 6,000 acre park is to provide a family recreation park and a model in flood control and conservation. Among the hills and cliffs of the park, a 1,700 acre lake is in process of being completed; land has been cleared and a dam has already been constructed. When completed the lake will be the largest of Pennsylvania's state park lakes.

The Department of Forests and Waters will carry much of the financial load. In addition to providing housing and other living facilities for the I-W men and the director it will supply working equipment and motor vehicles.

Mr. and Mrs. Marion Deckert (Glendive, Mont.) presently waiting for visas to serve in Indonesia, will initiate the park project and will serve as director-matron for the first four months of its development. Fellows who are to begin the work at Prince Gallitzin have not yet been selected. Interested fellows are encouraged to write the Akron I-W office.

NEWS ITEMS

PROTESTANT CHURCH-OWNED PUBLISHERS' ASSOCIATION NAMES PRESIDENT

Hot Springs, Va. (EP)—The Rev. A. J. Metzler of Scottdale, Pa., was elected president of the Protestant Church-Owned Publishers' Association at its annual meeting here.

Publishing agent of the Mennonite Publishing House, Mr. Metzler succeeds Dr. Birger Swenson of Rock Island, Ill., general manager of the Augustana Book Concern.

The new Vice-President, succeeding Mr. Metzler, is Walter L. Seaman of Nashville, Tenn., Vice-President of the Methodist Publishing House.

AMISH FATHERS paid fines recently for keeping their children from school in Honeybrook, Pennsylvania. But passive resistance continued as 17 children stayed away from a new \$2,100,000 school. The parents oppose sending the children to the modern building on the ground that they would be "exposed to worldly things." Each was assessed \$2 and costs, depending on the distances constables traveled to serve summonses. The Amish maintain a small school in an isolated section of the township.

N. H. A. TO MEET

The 92nd annual convention of the National Holiness Association will meet in the Municipal Auditorium in Asheville, North Carolina, April 19-21, 1960. All lovers of truth are invited to attend.

We go to Asheville praying for a holiness revival there. We are not as much interested in promoting N.H.A. as we are in proclaiming N.H.A.'s historic message. If the convention can be supported by a vast volume of prayer from all parts of the nation so that the Holy Spirit can descend upon us and move out into that city, it can be the means of inestimable good to the work of God in the southland.

Your servant for Jesus' sake,
Morton W. Dorsey
President N. H. A.